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but," says he, "you see them giving them out to men, women, and children; and, therefore, it *must be that the Bible is for them*; and now, boys," says he, "without going into any other proofs, isn't it plain from this, that the Bible *must be for the Protestants and against the priests*?" Well, the boys were quite silenced, and hadn't a word in their mouths; for what the reader said was plain common sense that they could all understand; so, at last, Jerry says to him, "It's the honest truth you've told us; and," says he, "it's myself is looking for a Douay Bible these three months, and not one can I get for love or money." "Well," says the reader, "I think I'll be able to help you; for," says he, "I'm ordered to sell Douay Testaments at half price to any one who can't afford more; and," says he, "my clergy had to give ten-pence each for them, but they'll give them to you for five-pence; for," says he, "they're so anxious that you should have the Word of God, that they're willing to lose five-pence on each; for though they consider the Protestant Bible by far the best, still they'd rather you should have the Douay Bible than one at all." "Well," says Mick Flynn, "that beats all I ever heard; and," says he, "I can't doubt any longer that the Douay Testament is for the Protestants, and against the priests." "And," says the reader, "we'd be willing to give the whole Douay Bible if we could, but they're too dear, and we couldn't afford to give them for half price; but," says he, "the New Testament contains most of the points of difference between us; and," says he, "I'll lend the whole Bible to any of you that wish to compare it." Well, sir, Jerry pulled out the pence and got the Testament; "and," says Mick, "I'd buy one too, if I could get the priest's leave; but," says he, "I know he wouldn't let me, and I'd be afraid to get it against his orders." "Well," says the reader, "if a Pope gave you leave to read it, would you care for the priest forbidding you?" "Of course I wouldn't," says Mick; "for a Pope's word is greater than a priest's word." "Well," says the reader, "here's the Douay Bible, and read out for us what Pope Pius the Sixth says about it." Well, Mick took the Bible, and first he looked to see whether it was the real Douay Bible; and when he saw the index at the end of it, showing the texts that prove "purgatory" and "extreme unction," and all the other doctrines of our holy Church, he was satisfied that it was our own Bible. So with that he turned to the first page and began to read, and here is what he read—*"The following letter of his Holiness Pius the Sixth, to the Most Reverend Anthony Martini, Archbishop of Florence, on his translation of the Holy Bible into Italian, shows the benefit which the faithful may reap from their having the Holy Scriptures in the vulgar tongue."*

POPE PIUS THE SIXTH.

*Beloved son, health and apostolical benediction! At a time that a vast number of bad books, which grossly attack the Catholic religion, are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures, for these are the most abundant sources, which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in those corrupt times. This you have seasonably effected, as you declare, by publishing the sacred writings in the language of your country, suitable to every one's capacity, especially when you show and set forth that you have added explanatory notes, which, being extracted from the Holy Fathers, preclude every possible danger of abuse."*

"Now," says the reader, "haven't you the Pope's leave to read the Bible? Doesn't he say that the faithful should be excited to the reading of the Scriptures? and doesn't he say that they should be left open to every one? and," says he, "which is right—the Pope or the priest? and," says he, "look to the bottom of the same page, where Bishop Denvir approves of it, and says, 'I hereby sanction its circulation among the faithful'; and," says he, "look to the first page of the Testament, and you will find Bishop Murray's approval. He says, 'This new edition of the English version of the New Testament, printed, with our permission, by James Duffy, we, by our authority, approve; and we declare that the same may be used by the faithful with great spiritual profit, provided it be read with due reverence, and with the proper dispositions.'" "Well," says Mick, "that beats all that ever I heard; and," says he, "I'll buy a Testament myself, if Father John was to curse till he got black in the face." Well, sir, with that three more of the boys got Testaments; "and," says they, "if Father John says against it, we can tell him that we have the Pope's leave, and Bishop Denvir's leave, and Bishop Murray's leave to read them." "And, what's more," says the reader, "we've leave from one that's greater than Pope or bishop." "Why, then, who's greater than the Pope?" says Mick. "Jesus Christ is greater," says the reader, "and we have his leave to read God's Word. He said to the Jews, 'Search the Scriptures'; and sure if it was right for the Jews to search them, it's right for us to do the same; and," says he, "the Evangelist praises the Bereans for searching the Scriptures, and he says that 'these were more noble than those in Thessalonica, because they received the word with all eagerness, daily searching the Scriptures whether these things were so; \* and," says he, "look at

the note to this verse in the Douay Testament, where your Church praises those Bereans for searching the Scriptures, and then, boys," says he, "tell me why do the priests curse the people for doing the very same thing that the Bereans were praised for? and now," says he, "I must be going; but before I go I would urge you to read your Bible, for God commands you to do so; read it, for the Evangelist praises those who did so; read it, for it is so plain that it can make even a child wise unto salvation; read it, because you yourselves will be judged by it at the last day." So with that he left the house; but if ever he comes again I'll let your honour know.

Your humble servant to command,  
DAN. CARTHY.

CHRIST AND HIS PEOPLE.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—It has often occurred to me that, if the Roman Catholic doctrine of purgatory be true, Christ must be there now; for Christ and his people are united—they are one. St. Paul says, "We are members of his body, of his flesh, and of his bones;" and again, "He is the head of the body" (the Church); so that all things which Christ has suffered, has been for his people, and as their representative. Thus in his death, St. Paul says, that "We are crucified with Christ;" and again, "We are buried with him by baptism into death." The thief on the cross was, no doubt, one of Christ's people, and we may take him as a type of the whole body of believers dying with Christ; and Christ's words to him were, "This day shalt thou be with me in paradise." This shows that where Christ is, his people are also. But Roman Catholics hold that when the faithful die, the great majority of them, at least, go direct to purgatory. St. Paul says, that nothing shall separate us from Christ, not even death. If, therefore, there is such a place as purgatory, and that the members of Christ's body go there, why Christ himself, who is the "head of the body," must be there also.

Perhaps some Roman Catholic will explain whether Christ is in purgatory now, or not; and if he is not, why it is that the "members" are separated from the "body" of Christ, and go to purgatory.

Your obt. servant,  
JOHN WILLIAM ROBERTS.

ON THE IMMACULATE CONCEPTION.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—I lately overheard the following conversation between a Romanist and a Protestant, both, I believe, sincerely attached to their different creeds:—

P.—Did I understand you correctly, Mr. S., when you said the Church of Rome has never added to or taken from the apostles' creed?

R.—Most certainly you understood me correctly.

P.—If I mistake not, a Romanist could be saved without his believing in the Immaculate Conception before the issuing of the Bull on that subject a short time ago.

R.—He could certainly be saved then without believing it, as it was not decided upon by the Church as a dogma.

P.—Can a Romanist be saved now if he refuses to believe in the Immaculate Conception?

R.—He certainly cannot.

P.—Then, to be consistent, you must admit your Church has made a new article of faith.

R.—I do not admit it.

Now, will any kind-hearted Roman Catholic condescend to explain how it is that before the issuing of the Bull a man might be saved who refused to entertain the doctrine of the Immaculate Conception, but since the issuing of the Bull, if he dares to refuse the dogma, he must be counted as a heretic, and lost, and yet at the same time to insist it is not a new article of faith.

I am, sir, your obedient servant,  
H. C. O.

Ashford, Kent, August 24, 1855.

DOES THE CHURCH APPROVE OF MR. DUFFY'S "YOUNG CHRISTIANS' LIBRARY?"

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—When in town a few days ago I searched several of the Roman Catholic book shops for some of Mr. Duffy's "sweet little books," without being able to procure them. One of the booksellers, Mr. Grace, of Capel-street, gave me as a reason for this, that these books were not approved of now. I wonder, Mr. Editor, have you heard of it? or has your article on St. Rose of Lima had anything to do with it? I shall add, Mr. G. mistook me for an alumnus of Maynooth or All-Hallow, and, perhaps, spoke more freely than he would had he known at first that I was

A PROTESTANT READER OF THE LAYMAN.

FARMING OPERATIONS FOR SEPTEMBER.

(From the Irish Farmers' Gazette.)

HARVESTING OPERATIONS.

THE weather during the past fortnight has been of a very unsettled character, causing much inconvenience to both farmer and labourer in harvesting operations; but though

much rain has fallen, and in many districts the crops have been much laid, still the intervals of rain have been so alternated with brisling winds, that the corn has speedily dried again, and little or no damage has yet been done, except from shedding where they have been over ripe, which cannot be much, as the farmers have been more vigilantly on the alert this season than usual, taking advantage of every dry moment for cutting down and stooking the corn as it has become fit. In such uncertain weather, reaping, binding, and stooking, should follow in rapid succession on the heels of each, and hooding or capping the stooks at once should not be neglected. Stooks in boisterous weather being so liable to be knocked about and the grain shed, some care should be taken to set them up firmly, and of sufficient size to prevent it; or if the straw be well ripened, dry, and free from weeds, making small hand-stacks, loose to let the air through, but well capped to exclude the rain, will be by far the best mode; both straw and grain will season under every disadvantage, and be fit to draw home to the stack-yard, from time to time, as the weather permits.

*Stacking.*—When fit to be carried, make the stacks with long shanks and short heads, taking care that they are well ventilated, by carrying up one or more chimnies from the bottom to discharge into horizontal flues placed to open out immediately under the eavings; and so soon as finished, let the stack be thatched without delay.

*Sowing Wheat.*—Where the system of summer fallowing is followed, about the middle of this month it should get its final harrowing, the seed-furrow raised, and then sown, provided sufficient rain has fallen to give the land the necessary degree of consistency; but in case it be too dry, and loose, it will be necessary to wait for rain.

*Winter Vetches.*—A large breadth of winter vetches should be sown this month; the land should get a liberal dressing of manure, and evenly spread; then plough into eight or ten feet wide ridges; harrow the land lightly; sow the seed broadcast, and harrow it in well; and finish by scouring out the furrows with the shovel, to allow a free escape for water. Mixing the vetches with three or four stones of rye or winter outs, will be of much service in keeping the vetches off the land, and prevent their rotting; and three or four lbs. of rape will add greatly to the bulk of spring fodder.

Rye may also be sown alone as a soiling crop, or for giving an early bite to ewes and lambs, of which it yields a large quantity, on stubble land lightly ploughed up, sown thickly, and harrowed in.

*Italian Ray-grass* should be sown early in the month, on rich, well-prepared soil, such as that from which potatoes have been dug; it is an early soiling crop, and yields several cuttings during the season, if dressed with liquid manure or rich composts, after each cutting.

*Grass Seeds and Clover.*—During the present month will be a suitable time to lay down stubble, or other land in good condition, with grass and clover, either permanently or for soiling crops. The grass and clover seeds would be the better of being of the present season's produce, as they will vegetate much more rapidly than last season's seeds, and a week's starting will be sensibly felt, or observable in the strength of growth, before the cold weather sets in.

*Winter or Russian Beans* should be sown between this and the middle of next month. They are a most productive variety. The land should be well manured, and the seed may be either sown broadcast, and harrowed in, or in drills two and a half to three feet apart, to allow of thorough pulverizing between by the drill grubbers and horse-hoes. There is no better preparatory crop for wheat than beans.

*Rape*, sown in June last in nursery-beds, should be transplanted as soon as possible in the stubble land. A dressing of manure, if it can be spared, will be well repaid in the luxuriant growth and bulk of food produced. The manure may be dropped in regular rows; and, as the ploughing is being performed, a boy lays in the plants in every third furrow, a foot apart; a man then puts in the manure on the root, and the next turn of the plough covers it up; or the land may be prepared as if for turnips in drills, and the plants dibbled in at the top of the drill.

Rape may still be sown in rich, warm land, in early climates; but, in cold, backward ones, it seldom comes to profit when sown so late.

*Cabbages.*—Early cabbages, sown by the middle of July last, will be ready to plant out where to remain sometime in this or early next month; the land should be well manured and deeply tilled, and then planted in rows two feet apart by twelve to fourteen inches plant from plant in the rows. In field culture they may be put in as directed for rape planting; and we have seen as early and as fine crops produced in this way as by the most careful hand culture. Cabbages are an expensive crop to get in, and anything saved, by substituting horse for manual labour, will be so much gained.

*Clover Leas* intended for wheat should now be ploughed up, first eating them down or mowing them closely. The land-presser will be particularly serviceable in closing and consolidating the furrow slices. A liberal dressing of lime will materially benefit the crop.

*Odds and Ends.*—Keep the teams well employed; if not at plough, keep them under the cart, drawing dry bog-stuff if within any reasonable distance; scouring of ditches, road-scrappings, &c., to the compost heaps.

† First page of the Douay Bible, A.D. 1850.  
‡ First page of Rheims Testament, published by James Duffy, A.D. 1855.  
\* John v. 39.  
\* Acts xvii. 11.